67 [124] I checked the contents of this document with my own informants who agreed that it was authentic and represented the 'awaiyid as it should be practiced. Almost [682] the whole of the 'awaiyid refers to the circumstances surrounding the occurrence of killing and the payment of the [128] diiya. The case studies which I present below reflect the 'awaiyid as it was practiced in 1935.

682 Blood-money is calculated relative to three things: whether or not a killing was premeditated or accidental; the sex of the victim; and whether or not the victim was a freeman or a slave. The full diiya is paid in the case of intentional killing, and three-fourths of this amount is due in the case [562] of accidental killing. The diiya for a woman is one-half that for a man whether or not the killing is intentional. •[567] There are no slaves in al-Qasr, only their descendents who are now freemen. In the case where a pregnant woman is killed, the foetus will be examined and should it prove to be a male then the full diiya will be due.

578 682 *613 778 An important mechanism for conflict regulation in the Western Desert is the nazaala, i.e., "the act of taking refuge." If a killing is committed, the killer immediately seeks protection by going to the residence of a neutral third party. The third party, who may or may not be an 'aqila, and his lineage give protection to the whole tertiary segment of the killer. This may involve the actual relocation of the killer's bait to the residence of the protecting group for